



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

Table of Contents.

Facts and Figures.—The Hymnary....	29
Two Errors in Putting Things.—Manhood in the Ministry.....	30
Missionary Department.....	31
On Zion's Walls.....	32
The Sunday School.....	33
EDITORIAL:	
Editorial Notes.—Goody Goody Boys and Girl.—Our Clubbing Rates.—The Dark Side.—Education of the Laity.—District Meetings.—Wake Chapel Church.....	34
Suffolk Letter.—Eton College Notes.—Eastern-Virginia News.....	35
The Children's Corner.—Report.—The Kingdom Within You.....	36
Scriptural Ground for Church Ex-communication.....	37
A Greater Privilege.—Beware How Ye Walk.—Defeat and Victory.—Heaven Begun.....	38
Luxurious Manner of Spending.—Why Not You?.....	39

FACTS AND FIGURES.

"Love is never lost. He who loves truly and purely is a gainer through his love, even though that love be unrequited; and that unrequited love is really a blessing to the one toward whom it goes out unselfishly. Love is of God; and it betters him who gives it, and him on whom it is lavished. Love needs no bargain or return to make it a twofold blessing."

An old man once said: "For a long time I used to puzzle myself about the difficulties in the Bible,

until at last I came to the conclusion that reading the Bible is like eating fish. When I come to a difficulty, I lay it aside and call it a bone. Why should I choke over a bone when there is so much good meat left for me? Some day, perhaps, I may find that even the bone may afford me nourishment."—*Biblical Recorder*.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near, who can listen. Some men fill the air with their presence and sweetness, as Orchards, in October days, fill the air with perfume of ripe fruit. Some women cling to their own houses like the honeysuckle over the door, yet, like it, fill all the region with the subtle fragrance of their goodness.—*Beecher*.

Talk about the Sunday newspaper. Here is something for you to think about. Recently eleven Sunday newspapers in New York contained 972 columns of reading and in all of them there was, all told, about one and a half columns of religious matter and this was confined to three of the papers, the other eight making no reference to religion. And yet some people tell us that they read the Sunday newspaper because there is so much religious news in it.—*Central Baptist*.

The best reading produces the best thinking, and the best thoughts make the best impressions upon mind and heart and features. A beautiful mind will make a beautiful face. We all admire beauty of face and form, and desire them for ourselves. Here is an easy and certain way to acquire both in measure. The influence of good reading on character is immeasurable. Noble, sweet, gracious thoughts reveal themselves both in features and character. Beauty of mind is just as apparent and appreciable as beauty of person.—*Northwestern Christian Advocate*.

The Art Museum of Vienna which has been in the course of erection for the last sixteen years, was opened

formally by the Emperor last month. It is said to be the finest building of the kind in the world, and to contain the most valuable collection of art works ever found under one roof. The interior is even more magnificent than the exterior, and is vividly described by a correspondent of the *New York Tribune*, as follows: "Perhaps the most striking feature is the abundant use of color. Gold leaf is spread about most lavishly, and there are marbles of every hue. Floors and ceilings and walls and arches are dazzling with chromatic tints. The capitals and pedestals of the columns are of gilt bronze, the floors are prismatic mosaics, and the ceilings are a sky of paintings. It is said that every painter and sculptor of note in Vienna for the past ten years has been employed on adornment of these stately halls and galleries."

Perhaps some wisdom might be learned here at home from the answer given by the Presbyterian Synod of Japan to the invitation to take part in the preparation of a "short creed containing the essential articles of the Westminster Confession to be used as the common creed of the Reformed Churches throughout the world holding the Presbyterian system." The Japanese Synod declined to accept the courteous invitation for the suggestive reason that they did not understand the intention of the clause, "the essential articles of the Westminster Confession." They wisely say that if it means the truths necessary to a vital Christianity, that is one thing; but if it means "a differentiating system of theology" they can have nothing to do with it, because "all the evangelical Churches of Christ are friends, and towards these the Synod is constrained to believe that its Confession of Faith should be only irenic." That sort of a creed, they say, they have themselves prepared and adopted; and if the words "the essential articles of the Westminster Confession" are to be interpreted as defining the doctrines in which Presbyterians differ

from their evangelical brethren, they say that "the Synod fears that the appointment of a committee by it to take part in the work would not really further the purposes contemplated in the invitation." We commend this admirable statement, which doubtless has the approval of the missionaries as well as the native Christians of Japan, to the solemn consideration of the Committee on the New Creed.—*Independent*.

The Hymnary.

The new Hymnary is nearly ready for shipment, and they will be on sale by Rev W. G. Clements, Agent, Raleigh, N. C., in a very short time at the following cash prices:

No. 1. Leather backs, cloth sides, single copy postage prepaid, \$1.00; by the dozen, postage not prepaid \$9.00.

No. 2. Full leather, single copy postage prepaid, \$1.25; by the dozen not prepaid, \$12.00.

No. 3. Full leather, gilt, single copy postage prepaid, \$1.50; by dozen, not prepaid, \$15.00.

No. 4. Flexible Morocco, gilt, single copy, \$3.00.

Congregations should arrange their orders and be ready to send them in with the cash as soon as the books are ready to be sent out from Raleigh. The book is sold so near the cost that it can only be sold for cash. There is no margin for risk on credit sales. By this means the people get the book at least 20 per cent. cheaper.

W. W. STALEY.

January 18, 1892.

Fertilizers Analyses.

Fertilizer Analyses at the Experiment Station will be sent out at the very earliest moment during the coming season. A bulletin will be issued in January giving the results of all analyses made last season, including the fall inspection. Of the new analyses finished during the coming season, the results will be mailed every two weeks, as they are completed. If you desire these special bulletins, applications must be made to the Station at Raleigh for them. They will only be sent to special applicants.

Two Errors in Putting Things.

It is a chastening reflection that we have not many things to put forth, and those we have are not new. Our stock of mental wares is scant, and almost, if not entirely, second hand. What we say has been said thousands of times before, and will be said over by others who know not us.

It may not be entirely correct to say that "whatever is true is not new and whatever is new is not true," but it is true that much of what is considered new is in reality, and even if incidentally new, is of the slightest importance. What new things have we to tell? Are they marriages, accidents, deaths or battles? Why, these things have been occurring for ages and are the common places of history. Likely enough we never coined a new word, never produced a new thought, and never put into motion a distinctly new influence.

The sayings of our fathers and neighbors we simply pick up, and then repeat them to others. We are not discoverers, not inventors, not originators, not producers in any vital sense; all that we can rightly claim, the most of us at least, is to do over what others have done.

But let us not be out of heart. While speaking a language that we did not make, and using thoughts which we did not originate, we need not despise ourselves. For such an end were we born.

It is in this plain imitative performance we are to find our happiness, our growth and our usefulness.

Besides there is sufficient margin for individuality. From whatever humiliation we may feel in handling second-hand stock, we are happily saved by the opportunity which we enjoy by exercising our gift for arrangement and ornamentation. Our goods may be antiquated, but we can at least varnish them up, and set them in the windows to the best advantage. The genius for adjustment and decoration is in itself the power to bring forth what is new, and that too out of what is old. New things we cannot create, but old things we can put into new relations with each other. There they are, two rooms of the same shape and size, and the furniture for each is exactly the same. A woman without taste, and unskilled, enters one of these rooms, and jerks and jumbles the furniture without any eye to artistic effect, and the result is confusion. But into this other room a woman enters with a genuine passion for cleanness, order and beauty, and in a little while at the touch of her cunning fingers everything springs into harmony. What is the difference in the two rooms? Why simply in the way

things are put. Two ministers preach on the subject of repentance. They both hold substantially the same views of the doctrine and have the same motive in discussion. But mark the effect. One charms his audience and so deeply imbeds his doctrine in the hearts of his hearers that some of them are brought to repentance; the other proves dull and tiresome and gathers no fruit for his Lord. Why is this? It is largely due to the different ways in which they put their message. Two Sabbath school teachers have classes of equal numbers and capacity, use the same Scripture lesson, study the same expositions, and even use the same illustrations. The class of one is found to be attentive and appreciative, while that of the other is indifferent and speedily drifts away. How is this? The explanation is in the fact that the teachers have a different way of putting forth the truth. We see at a glance that much indeed depends on the way of putting things. It is not our object to enter upon a general consideration of the art of putting things. It is a subject upon which much could be said, and is worthy of the earnest study not only of public speakers, but of private talkers.

Our task is quite modest, for we only desire to point out two wide prevalent weaknesses, which are always fatal to the effective setting of things.

1. Many injure their utterances by excessive emphasis. Like school boys, we delight in double undercores. It is a common saying that exaggeration is the besetting sin of Americans, but perhaps it might be said with equal truth, that exaggeration is the universal outgrowth of our depraved nature. Probably it was of exaggeration that the Psalmist was speaking when he said that "all men are liars." There is something pitiable in the disposition to exaggerate. It reveals a lack of confidence in the innate power of truth; it is a strain after unnatural effect and shows that we look to the artificial and not to the true as the source of real power. Public speakers exaggerate in terms, in tones and in gestures. Young people can hardly tell an anecdote without overstatement.

And yet it is a mistake. Exaggeration is the weapon of the weak and the refuge of the restless. We seek its support only because we feel that we are not supported by the truth. Over-statement is never strong. It robs the speaker of that calmness and dignity which constitutes his main strength, and it creates suspicion and distrust in the auditor which renders his conviction impossible. It enfeebles argument, cripples wit, and breaks the real charm of humor. It

is the surprises of truth and not of falsehood which really impress the human soul.

Let us take account of this. When we put a thing, let us not overput it. Exaggeration is a half-fledged lie, and long indulged renders us incapable of speaking the truth. If our object in speech is to do others good, we ruin our cause by excessive emphasis. We will be caught in our over-straining devices and despised.

2. We must also avoid offensively marked style of our own. To be ourselves truly and naturally is our own right and duty. But to become the objects of our own exaltations is horrible. The former is individuality, the later is individualism. Those who affect a notably conspicuous style of dress are always offensive. The man with hair streaming down his shoulders, or with his beard tucked in his vest sweeping down to his knees, or who wears a coat uncut in color or cut will not be respected. The vulgar and noisy may applaud his oddities, but the thoughtful will mark his passion for notoriety and abhor him. The man who talks on the car with swelling voice and tells his anecdotes so as to attract the attention of all the passengers will not be accepted as the best type of a gentleman. A true woman needs not gaudy dress to advertise her charms. How delightful it is to dress so as to avoid notice; and she relies upon her character, and not upon appearance for gaining respect. Ministers who affect loud mannerisms, fierce gesticulation or strained modes of speech, will of course get their reward—that is, they get the notoriety for which they itch. But they do not command the reverence of the people.

Alas for the young woman who, with pedantic conceit, watches for every opening to say something large and loud. Such individualistic obtrusiveness will diminish her power to please and obscure her intelligence.

Whenever we allow ourselves to get in between our audience and our message the day is lost. He is the man of power who can so speak that he is not so much heard or seen, as his word is felt. It is the crowning glory of all speech to be able to lodge our message so deeply in the souls of those whom we address, that they will forget the messenger in the interest which they put in the message. Or rather, that they will remember the messenger only as the bearer of the message. Truly this is the way to put things.—*Exchange.*

—The next time you get discouraged, just try encouraging some one else, and see if it will not cheer you.

—The truly wise man sees other people's faults, but feels his own.

Manhood in the Ministry.

The necessity for the martyr spirit in the church will exist as long as sin is in the world. The disposition to persecute those who stand up for the right is proof of the malignity of sin, and of the power of the truth. When there are no sharp battles between the church and the world, either the church has shamefully compromised with the world or put it to rout. For as long as sin is sin and holiness is holiness, the words of the Master will remain true: "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, . . . and a man's foes shall be they of his own household." The minister of the gospel, more than any other man, by virtue of his position, embodies in himself the fullness of this idea, and is the leader on the right side in this conflict. The herald of peace, he is a man of war. While his is a proclamation of peace on earth, good will to men, his sword is unsheathed for battle till every foe shall be driven from the field.

The title at the head of this article suggests the one element which, among the qualifications for success, a preacher must have to fit him for his work. The popular idea of manhood is physical courage, that which can face bullets, and resent insults. Not exactly the John Sullivan type—that is close akin to brute nature, but the notion that when a man has been grossly insulted his manhood demands that he shall vindicate his honor by inviting his insulter to try his skill on him with his pistol.

The logic by which a slanderer can atone for his offense by shooting a bullet at the man he has slandered is too subtle for my feeble powers. Humanity doesn't need that sort of manhood. The world is all too full of it, and devils rejoice at every exhibition of it. There is incomparably more conquering power in not resenting an insult than there is in resenting it. This truth, which men needed so much to learn, the world never knew until Christ came to give us the true conception and the highest illustration of true manhood in his teaching and in himself. "If thine enemy hunger, feed him." Men said strike him down. "Pray for those that despitefully use you and persecute you." The accepted teaching was, Hate them that hate you. Nor has the world in its notions and practice changed. It still hates its enemies and reviles them that revile it.

The essence of Christ's teaching lies in this: "If any man will come after me let him deny himself." Self-denial is the master virtue of the soul,

it is the bedrock of manhood. In perfect harmony with this he says in the Sermon on the Mount: "Take no thought what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed....these things the Gentiles seek after." With the things of time and sense they are concerned. You are concerned with laying up treasure in heaven. Manhood in all its beauty and strength does not come by seeking after it. Rather, it is a growth, a product that silently, steadily unfolds without thought or effort. Thought of self is the worm that eats the heart out of manhood and leaves it a tenantless shell.

It is safe to say that a preacher in his place sees more sides of life in reality and in pretense than any other man. No man sees the bright side of life as he does, nor is any called so often to look on its darkest side. The happiest experiences of the home he is invited to share, the suffering and misery of the degraded and vile he knows in all their utter wretchedness. In the heyday of prosperity, when health sparkles in the eye and flames in the cheek, he is admitted as an honored guest to the inner life of the family circle; when the shadow of the death angel's wing crosses the threshold the stricken ones lean upon him for comfort and help. The man of business reveals to him the secret of his growing wealth; when reverses come, he leans upon the man of God for support.

What a responsibility! such as comes to no other calling, to no other man. Not only does he need wisdom to say the right word and to do the right thing, as these exigencies arise, but, more than that, the manhood to say and do what he ought. If he looks for earthly reward or human approbation he will be sadly lacking at this vital point. If, when the leading man in his church is getting rich (now, if ever, he needs honest dealing), he fears to speak the truth in love and warn him not of the danger of riches with its attendant snares, he would better read Ezekiel's philippic: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but, his blood will I require at thy hand." Seeking to please men rather than God will paralyze the power of the ministry and emasculate its manhood.

The instructions of our Lord to his disciples referred not alone to the kind of work they were to do, but to this work as a preparation for all work. Where do these teachings lead? Where the sick are; where the suffering and the lame and the poor are; where lie the dead. Where did the Baptist get the courage to tell Herod of his sin? Not in "kings' houses" — they that dwell there wear soft clothing. The wilderness life, away from

the softness and effeminacy of the court, wrought in him that strength of manhood that dared to denounce the leaders of the church as a "generation of vipers." The man of deepest love can strike the hardest blow. The man who knows how to sympathize with the sorrowing is the man who has the courage to speak the truth. He who is not concerned for reputation nor overanxious about his living is the man who, as God's messenger, will deliver his message with all fidelity, "for he watches for souls as he that must give account." — W. P. Lovejoy, in *Christian Advocate*.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Notes From Japan About the Earthquake.

Much has been and is being done for the people in Giffee and Aichi counties where the earthquake of the 28th of October did so much damage. The needs are exceeding great; many wounded, many bereaved, yea scarcely a family that escaped either losing relatives by death or loss of limbs or wounds. Orphans, helpless persons are thrown on the mercy of the world.

The cold weather which set in at the end of November no doubt will result in many more deaths. Clothing, money and rice has been sent to help the poor people in their distress. Our own people at Oji gave, so I learned, over 50 garments, while those at Hongo and Tekye gave over 80 garments. Most of our people have sent some money, I think, possibly fully \$10; of course this is small yet no doubt will with thousands from others help a great deal.

The continuation of earthquake shocks keep many from trying to build, so have but little or no shelter; however small straw huts have been built for many of them, which they prefer to being sheltered with many others in a large tent. Christian people are helping nobly, and I trust much fruit will be the result. Pray the Lord to sanctify these trials to these dear people and by them cause many to look up to Him and find eternal shelter in Christ.

D. F. JONES.

Notes From Japan About Christianity

A little reviving in some quarters is now taking place. The Baptists have been praying for an outpouring of God's Holy Spirit on their work. The Methodist preachers, I learn, are meeting every Monday morning for prayers.

The need of a real revival is greatly felt in this land. Christianity is at a low ebb, even Christians have very weak faith; discussions of late have been the order of the day. Unitarianism has been rather bold and tried hard to come to the front; but it is receiving whipping by some of the protestant brethren: its former missionary opened his mouth too wide and gave the Japs to understand that Buddhism was not so bad after all, which he would not take from them only give them the polish of Unitarian Christianity. Their present missionary is no doubt a better man, yet being on a weak side he cannot make it stronger than it is. Japan does not need any outside religion only, but it needs Christ in its heart without which it must fall. True it has, as a doctor said the other day, much of Christian civilization but it has not the Christianity as yet to sustain it.

Prayer constant is needed, while you give liberally of your means to carry on the work as it ought to be in among this spiritually dark people. We are as a needle in a hay stack among them. Let us arise and shine.

D. F. JONES.

The Missions in China.

BY DR. A. P. HAPPER.

The words of the Apostle are true of individual experience in every age. It is through much tribulation that individuals enter into the kingdom. It is also true, in reference to the obtaining of the kingdoms of this world for Christ, that their conquest is to be effected through much tribulation. This is eminently true of the work in China at this time.

At the time of the meeting of the General Missionary Conference, at Shanghai, in May, 1890, the enthusiasm of the members was great. The meeting of 430 laborers from all parts of the great and popular field was inspiring. The sky was without a cloud, even of the size of a man's hand. When the proposition came before the Conference to ask the churches to send forth into China one thousand new missionaries during the next five years, it was adopted with the deep feeling that we were acting in accordance with the teachings of our Lord, when he taught us "to pray the Lord of the harvest to send forth more laborers into the harvest."

Who of us anticipated that within a year such a terrible storm of opposition and trial would come to us as the distressing cyclone that burst upon the valley of Yangtze River in May, 1891; and which desolated so many cities and stations? In the terrible storm, great mercy is seen that

so few missionary lives were lost, and so few converts fell as victims.

God appears to have arrested his people by this severe visitation, that we may draw near to him, "in whom we live, and move, and have our being," and seek to derive our strength and encouragement from him, from his promises and his Word, and not from external appearances. From some of the utterances of the religious press in this country, it would appear that some of the friends of Missions are trembling for the ark of God, and are feeling discouraged by reason of these things. But this is not the feeling of missionaries and others on the field.

The missionaries in China are not discouraged, nor are they trembling for the ark.

In a recent letter from my life-long friend, Rev. Dr. W. A. P. Martin, LL.D., of Peking, of October 15, he, referring to his recent return to China, writes:—"It is interesting to be in China at this present juncture. The foundations are being shaken. Some predict great changes, but my barometer does not point to revolution. The riots may mean rebellion, but they are poorly organized and have no chance of success. One good result has been to commit the government more decidedly to the protection of missionaries and their converts. The edict of the Emperor on the subject is almost Christian. The good cause will not lose ground, I think. On the contrary, after a little while it will be found to have made a distinct gain. It is at such times that God displays his guiding hand, although at first it may be invisible."

The Rev. Dr. Y. J. Allen, LL.D., of Shanghai, President of the Anglo-Chinese College, of the Methodist Episcopal Church South, writing on October 6, says:—"I look upon the whole thing as one of the inevitables of history, and I am not disposed to regard these troubles as obstructions, but rather as inviting the destructions and overthrow of many old and inveterate hinderances to the progress of our Western civilization, and particularly of the promulgation and acceptance of the gospel. The times are really prophetic, and we may look for the beginning in this of the fulfillment of the promise: viz: Psalm ii. Be of good courage. Your length of service and fullness of years have lifted you up, as on a tall mountain, to see in these last days, as Moses from Pisgah, the outlines of the promised land. 'Jesus Christ is the purpose of God in history' and every movement of Providence is but a fuller revelation of the plan of God, which is to fill the whole world."

The secular press of China have come to understand that the outbreak of popular violence was not

against Christian Missions, but against foreigners. Not only as the edict of the Emperor, which has been published throughout the whole land, given the Imperial testimony to the excellency of Christianity, but also to the character and conduct of its propagators. The memorials of the Chinese Foreign Office and of two of the most influential Viceroy's have reiterated the same statements, and given the same testimony to the correct ways and benevolent conduct of the missionaries in the process of their work of making known the gospel.

The North China Herald, in its issue of date Nov. 6, in its editorial, says;—Meanwhile, what we have actually obtained in separation from the Chinese, beyond the money payments, is not entirely unimportant. The Emperor has issued a very favorable decree, in which Christianity is referred to in the most satisfactory terms. It has been sent all over China, and it remains on record as an imperial, and therefore sacred, testimonial to the excellence of the Christian religion and the merits of its teachers. The two Viceroy's, who control the Yangtze valley, from Ichang to the sea, have sent to the throne memorials reporting what they have done, in which there is nothing to which much objection can be made."

Then follows a statement of the punishments inflicted upon rioters. "The honors recently paid to Dr. Martin, on his return to Peking, show there is no hatred of missionaries and of foreign learning at Peking, the capital. He was received most graciously by Prince Ching, and the ministers of the Chinese Foreign Office gave him a public dinner, while the new edition of Dr. Martin's Natural Philosophy in Chinese, which was ordered to be made specially for the perusal of the Emperor, is about to be issued for the general use throughout China, with a most eulogistic preface by the Viceroy of Chihli, Li Hung Chang. Such facts as these are the best antidote to attacks on the missionaries like those of *Defensio Populi*."

The memorial of Viceroy Chang Chih Tang, of Hankow, was in reference to the riot at Misueh, where the two Englishmen were killed by the mob. The evidence was full and clear that the outbreak was not premeditated. The Viceroy says:—"No ill feeling ever existed between the missionaries at Misueh and the people of the town, and in the present instance, the riot, in which the Mission property was destroyed, arose from suspicious and false rumors, which had no connection with them, and was in no way caused by the missionaries. He calls the death of two

unoffending men, Messrs. Argent and Green, who only went to render help at the fire they saw burning, *exceedingly sad*, and he agrees to give their families \$20,000 each. The Viceroy considers it right to give \$25,000 to the Mission as compensation for the property destroyed. Farther, by asking that the collection of children for the Christian orphanages should be suspended only until things have quieted down, the Viceroy practically confesses there is nothing objectionable in the practice itself."—*North China Herald*, Oct. 30, 1891.

While there has been an interruption of Mission work in various places in the Yangtze valley, in most other parts of China the labors of the missionaries have gone on as usual. In our largest Mission in Shantung this has been the case. Indeed, some questions concerning ground for Missions, and which have been pending for several years, have been settled during the summer. The Mission meeting in September was held in the interior of the province, which required the missionaries to travel long distances among the people.

Thus has it also been in the Missions near Peking; also, in the Ningpo Mission and Shanghai Mission, except the one station of Nanking, when the work was temporarily suspended, not closed. In the Canton Mission the usual work was carried on since May last, the missionaries journeying safely to all parts of the province, and meeting with no hindrance or interruption in their preaching, or their schools, or their distribution of books. It is safe to say that, in no Western land, would the same protection and peace be enjoyed by residents in the troubled country from other countries. The same protection and peace were secured to the residents of all Western lands in China, even to the French residents, during the three years of the French war with China, by the special care of the Chinese government.

In the Chinese Recorder for November, the reports and statements of the missionaries of all the other societies inform us that the missionaries were pursuing their missionary labors everywhere except in the disturbed district without interruption, and with the usual manifestation of interest and attention on the part of the people.

May all the churches unite in special prayer that peace may be continued in China; and that great grace and blessing may be multiplied to all the Israel of God in that land, and that the walls of Jerusalem may be built up even in troublesome times.—*Presbyterian Observer*.

It is true, as George Eliot said, "The reward of the duty done is the power to fulfill another."

* On * Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on
the fields; for they are white al-
ready to harvest.—John iv. 35.

Walk about Zion, **** Mark ye
well her bulwarks, **** that ye
may tell it to generations follow-
ing.—Ps. xlviii. 12, 13.

To the Speakers and Delegates of the Youngsville District Meeting.

DEAR BRETHREN: We have made arrangements to hold our next District meeting in Youngsville and we are very anxious for each speaker to attend this meeting. If we make this service a success, it will be so by the speakers and delegates attending and taking an active part in the work. Much good can be accomplished by taking a full interest in these meetings. We want every church in this district represented. If any church has not elected delegates, the Deacons are entitled to be seated as delegates—so come on to the District meeting.

S. B. KLAPP.

Youngsville, N. C., Jan. 13, 1891.

Rev. M. W. Butler Speaks.

DEAR SUN:—On Saturday following Christmas day the Sunday school at Spring Hill gave the children quite an enjoyable entertainment. The little ones acquitted themselves nicely and all the exercises were modest and appropriate. One of the most interesting features was *Santa Claus' Workshop*. This shop built about the pulpit was nicely decorated and contained presents for the school. Outdoors oysters and dinner were served. The day was pleasantly spent and the little ones made to feel happy. Thanks to Bro. J. H. Harris and others for special attention.

At night of the same day the school at Waverly gave a Christmas tree. The house was beautifully decorated with hanging festoons, wreathes, symbols, mottoes, designs etc. The recitations in the main, were of the highest order, and the music was very good. Several of the little ones deserve honorable mention, as did so

well that it is difficult to know just where to draw the line. The whole affair was managed by the Supt., Judge J. F. West, and his excellent wife.

Misses Gussie Baird, Annie West, the Misses Little and Morris, Bro. J. T. Harris, and Bro. R. T. Harris and wife, with some few others did valuable service in making the decorations and Miss Baird trained the little ones to sing. The tree was beautifully decorated with well chosen presents for the school. The writer was the recipient of a beautiful silver caster, given by friends in the school. It is of first class material, beautiful and useful. The donors will please accept thanks. This Sunday school is steadily growing in numbers and interest. Judge West is fully identified with the interests of his church and makes a good superintendent of the Sunday school.

On the following Thursday I was waited on by Hon. S. C. Parsons and presented with a beautiful watch given by himself and wife and members of Spring Hill church. It is as beautiful as gold can make and a nice time keeper. Mrs. Parsons, who was mover in the scheme, with all the donors will please accept thanks.

We have also recently been kindly and substantially remembered by Bros. Samuel Little and family, Thos. J. Vaughan and wife, J. T. Harris and wife, and Judge West and wife. All these tokens will inspire us to greater efforts in the Master's cause among this grand and good people. I am glad to report the cause this way progressing. Very truly,

M. W. BUTLER.

Waverly, Va., Jan. 8th, 1892.

From Rev. H. H. Butler.

My field of labor is in as good condition as could be expected, under the circumstances. We have had much sickness in and around Suffolk, we have had, also a good many deaths. I was called upon to preach five funeral sermons, last Thursday. Four of them members of my churches. Sister Nancy Benton, who for years has been a faithful member at Damascens. Her son—her only son Isaac Benton, died only a short time ago—about two months difference in their deaths. When I met her last, at her son's funeral, this dear mother in Israel, she laid her arm around my neck, and said: "Bro. Butler, what shall I do? My only son, who has always been with me is gone." Little did I think that mother and son would meet again so soon. They have met and are living again in their eternal home, with Jesus—Blessed Jesus! Our loss has been her eternal gain. "To die is gain."

Bro. Geo. Skinner, who was a member at Cypress Chapel, and also, Sister Albert Brinkley, who has been a faithful member at Cypress. Sister Brinkley has been a great sufferer, but her sufferings are all over and now she lives with her dear Saviour and her devoted husband who died a few months ago. May the Lord so help us all to so live here that we may live with them by and by in Heaven.

Sister Mary Jane Benton, who was a member at Damascus, and also Capt. Thompson's wife, near Oakland. — On last Wednesday I was sent for to preach the funeral sermon of Mr. Tommie Thompson's wife. When I drove up I saw him as he was coming out of his house wringing his hands and crying. When he saw me, he came to me saying: "Mr. Butler what shall I do? My wife is dead, my dear mother is dead and my little child is very ill—what shall I do? I said, "The Lord knows best what to do. His will be done—not ours. Look to Jesus—Blessed Jesus. He can give you comfort, when no one else can." He said, "Lo, I am with you always, even unto the end. I will be with you in the sixth trouble and in the seventh I will not forsake you." Lord bless and comfort these dear bereaved friends.

Bro. Darious King is also sick, I do hope this dear brother will soon be up again. I have not yet had the chance to visit him but will go soon. The Lord be with him and his dear family. Bro. King is a good man and a good Christian. He is one of Bethlehem's faithful members.

I had the pleasure of being with the Sunday school at Bethlehem on last Monday night, at their Christmas entertainment. All hearts were made glad. Men, women and children—all enjoyed themselves. It was the best I ever saw—the best gotten up. The children all spoke well. Old Santa Clause was a fearful object though very pleasant in his manner. He was good to all and especially so to the children. May the Lord continue to bless the Sunday school!

H. H. B

THE SUNDAY SCHOOL.

Lesson IV. Hezekiah's Prayer and Deliverance.

ISAIAH 37:14—21, 33—38.

GOLDEN TEXT:—The righteous cry and the Lord heareth and delivereth them. Ps. 34:17.

Hezekiah was one of the few kings of Israel who did that which was right in the sight of God. He ruled during the latter part of the

eight century before Christ. Like all other men he had his imperfections, and made some blunders in his dealings with the out-side nations, but his motives were, no doubt, good, and we can, on this account, sympathize with him in his mistakes.

The Assyrians came down upon Jerusalem and besieged it. They shut up the inhabitants within the walls of the city. Jerusalem was strongly fortified. It had its large walls and ponderous gates, and was bravely defended by the inhabitants. Any people will be brave when they have no other alternative but to fight. Sennacherib, the king of Assyria, knew that it would cost him considerable trouble, and probably a number of lives, if he attempted to take the city by storm, so he resorts to another method. He had a large host encamped before the walls of Jerusalem, and he thought he could by demanding the unconditional surrender of the city and, also, by a little boasting of his former victories in demanding that surrender, make king Hezekiah afraid, and scare him into giving up the city immediately.

Well, from Hezekiah's action, he was afraid. He did not know what to make of this braggadocio and scornful request. So he does just exactly what any one should have done. He takes it before the Lord and reads it to him. He implores his counsel and his aid. He requests the Almighty once more to show his power in the deliverance of his chosen people. The kings of Assyria, he says, have been powerful in the past. They have conquered other cities and rejoice exceedingly in the strength of their gods. And now they come blaspheming the name of the God of heaven and earth, and claim that their gods of wood and stone are greater than he. God hearkens to the prayer of Hezekiah. He always answers those who go to him with their troubles. We never pray so earnestly at other times as we do when we are in trouble. There is no foolishness about our praying then. We mean just exactly what we say. This was the case with Hezekiah, and the Lord answered his prayer.

God defended the city, Jerusalem. The destroying angel came down from heaven during the night, and in a twinkling smote one hundred and eighty-five thousand Assyrians. A sad time for the troops who thought themselves unconquerable. They did not know with whom they were trifling when they were boasting against the living God.

When they awoke the next morning they were all dead. Not literally all but such a large number, the Bible speaks of them as all. The survivors were dismayed. They fled from the walls before which the pre-

vions morning they stood in proud array. Jerusalem was saved. Not by mortal hands but by divine power. That is the way we all must be saved. The great army of Satan stands before the walls of our religion and threatens to overcome us. The hand of God alone can slay the enemy and give us sweet deliverance.

HERBERT SCHOLZ.

Sunday School Department A. C. C.

BY J. F. BURNETT.

The responses to my call for statistics are slow, but I have reason to hope that I shall hear from all (or nearly so) of our Conferences. I had hoped to give the reports by States but I find this impracticable at this time. I do hope all the Conference secretaries who have not sent in their reports will do so at once. It may seem very unnecessary to some but to my mind statistics are valuable references and very desirable sources of information. I shall try to furnish reports from one or more Conferences each week as circumstances may suggest.

EASTERN ATLANTIC, N. C. COLORED CONFERENCE.

President Rev. A. Small, Pamlico, N. C.
Secretary Rev. J. W. Hixman Fayetteville N. C.

No of Churches in Conference	23
" Members	1585
" Sunday Schools	23
" " reported	24
" Officers	53
" Teachers	75
" Classes	75
" Pupils enrolled	1200
Whole number in school	1325
Average attendance	1000
No of Conversions last year	200
" Schools holding 12 months	7
" " using Christian literature	23
" Quarterlies taken	1000
" Papers taken	200
Amount of money raised	\$12.00

Here is a Conference where every church has a Sunday school and every school is loyal to the Christian literature, also notice for it is worthy that out of a membership of 1585 members 1325 of them are enrolled as members of the schools. This leaves but 260 of the entire membership of the Conference out of School. I doubt very much that among all the reports that may come to this office if a better or more commendable report is received so far as these three items are concerned, but it occurs to me that seven out of twenty-three is entirely too small a proportion for holding twelve months. Schools should not take a vacation in winter. Day schools do not, saloons do not, churches do not, and the Sunday school that freezes out in October is usually unfit for much hard work in June. Brethren keep your Sunday schools going twelve months.

VIRGINIA CENTRAL.

President Rev. J. W. Dufflemeyer, Milbank Va.

Secretary Rev. John Tamkin, Edith, Va.

No. of Churches in Conference	16
" Members	929
" Schools	8
" " reported	6
" Officers	19
" Teachers	31
" Classes	30
" Pupils	576
Whole number in school	625
Average attendance	420
Whole number of conversions last year	42
" using Christian literature	4
" Quarterlies taken	310
" Papers	160
Whole amount money raised	\$48.75

No one can fail to see that the Sunday school interest within the limits of this Conference is not what it should be. Only one half of the churches maintaining Sunday schools and two of them not reported and only four of the number are patrons of our own literature. I do not call attention to these facts for the purpose of advertising any carelessness that may exist in the Conference but that the fact may be known and that we may see ourselves as we really are.

The winters may be unusually cold in Virginia to freeze out the whole number as not one is reported as having held twelve months. I have reason to hope that the next report will show an improvement in all lines of Sunday school work in this Conference.

ONTARIO, DOMINION OF CANADA.

President Rev. C. H. Hainer, Stouffville, Ont.
Secretary Rev. W. S. Cowie, Eddystone, Ont.

No. of Churches in Conference	26
" Members	1200
" Sunday schools	14
" " reported	14
" Officers and Teachers	144
" Pupils	1077
Average attendance	804
No. of conversions during the year	20
" Schools holding 12 months	12
" " using Christian literature	6
" Quarterlies taken	231
" Papers taken	674
Amount of money raised	\$237.15

This report reveals the fact that twelve Christian churches out of twenty-six or nearly one half of the entire Conference do not hold schools on the Sabbath for the purpose of teaching God's truth. There is a very commendable item in this report in every way worthy of imitation by church and Sunday school officers, viz: Every school was reported but when we see that only six out of the whole number take the Christian literature we conclude that a little more interest in this direction would add much to our strength as a people besides enabling the publisher of the Christian literature to give us more and better publications. The amount of money raised by the schools of this Conference is in every particular good and speaks much of the interest taken in this one line of work but that more than one half should go into the hands of other denominations seems to me to be in every way unwise and unjust.

The Christian Sun.

THURSDAY, JANUARY 1, 1892.

REV. W. Q. CLEMENTS, - - - EDITOR.
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES

Always in sending subscribers, be sure to give the post office address.

Brethren, please attend the district meetings next week. Make them a success.

Rev. J. W. Fuquay has charge of the churches at Pleasant Union and New Hill.

Revs. M. L. Winston and L. W. Mangum were in the city last week. Also Bro W. H. Hatch.

Many thanks to brethren and friends for kind words and sympathies expressed for the SUN.

Let those who are interested in the hymn book question notice closely what Bro. Staley says about it.

Many thanks to Revs. J. P. Barrett, D. D., P. T. Klapp, J. W. Holt, S. B. Klapp, W. R. Brown, H. H. Butler, and others, whose names we do not now recollect, for lists of subscribers to the SUN.

Rev. Sol. Apple gives us a good article in this issue. He is one of our oldest ministers, but handles his subject as though he was about forty-five or fifty. It is soul refreshing to see these aged brethren so much interested in the work. May the Lord bless them.

The *Musical Advocate*, published monthly at Atlanta, Ga., by R. M. McIntosh, is a little gem. The music it contains each month is worth the price of the magazine a year, besides the excellent music it has a great deal of choice family reading.—M.

Kate Field's Washington, Washington, D. C., is a sprightly sheet, by a bright woman, and very nicely fills the sphere for which it was intended. Though we do not endorse its principles, we can but admire the stanch manner in which they are upheld. —M.

*Goody, Goody Boys and Girls.

You frequently find people from various classes, who have more lip than brain, but have a desire to be regarded intelligent, using the expression, *goody* boys or girls respecting those who do not wish to engage in a thing until they know it is right. They say of these reserve, particular boys and girls, they are too righteous, too goody to be worth any thing in world. Give me the boy, say they, that has life, energy and determination about him. That is all right, if sin is not the power behind the throne; but if it is, it is all wrong.

There is a false idea in the world, that is possibly gaining strength. It is this: that a boy must serve in sin a few years, and then about face, and he will be the greater man. It is quite a mistake some of the greatest men the world has ever produced, were once boys who at this day would be placed on the roll of *good* boys. Among them George Washington.

The boys and girls to whom the world may look for blessings, are those who are gentle, kind hearted, truthful, afraid to do a wrong thing. They can be trusted when the trying time comes. In the late war with the states the boys "who ran like turkeys," were those quick, bad braggadocio, that made most fuss at home

Just as well say take a piece of white cloth, black it, and then wash it, to make it stronger and better, as to say, let a boy *sow wild oats awhile* to make him better when he changes. Every time cloth is soiled and washed, it is made weaker, and so it is with us, every time we go into sin and are forgiven our influence is made weaker.

Some times we are told of great men who were once black with sin of the deepest dye, but are now among God's best servants. Would they not have been better, if their garments had never been soiled in the pools of sin? Rev. Sam P. Jones is a great man but he might have been a greater, if he never had been a drunkard.

Some people have so far forgotten themselves as to speak of books which give an account of the good deeds of excellent boys and girls, as *goody, good books*. A thousand times better reap these books than the trash which is flooding this fair land of ours.

Our Clubbing Rates.

We will send the CHRISTIAN SUN *free twelve months* to any one sending us eight new subscribers with \$16 00 in advance. We do not require them to be at the same office; but remember they must be new subscribers.

In sending money for the SUN, please always mention the office to which the paper is to be sent.

The Dark Side.

Many people know but little about the dark side of life, which is a picture painted by sin. You do not always see it by visiting the families bound by its rough chains; for then the best appearance possible is presented to you.

The criminal court is often one of the places where some of the colors of this dark side are exhibited. Such a court is in session this week in the city of Raleigh, N. C. By nine of a morning the people from the lower strata of life begin to assemble at the court house, and by the time the judge takes the seat and calls the court to order, the crowd is large enough to fill the room. It is true that there are many good people in this crowd who have business; but a majority of them show by their appearance that they are from the low dens of sin. Some have low down dirty suits in court, some are witnesses and many are mere idle spectators.

From the conversation of many of this crowd and statements made by witnesses one is constrained to believe that there are many huts of homes in this fair land of ours where comforts are few, where sin is great, and human beings almost act like the beast. Sure there are many of the best people in the world who live in humble life; but there are homes free from quarrels, fightings and acts of low down brute force.

May God Almighty so elevate the degraded people of this world, that the dark picture of misery and woe may be changed to Christian light and sunshine.

Education of the Laity.

Very much has been said and written about the education of the ministry. And it is a fact, that educated preachers are necessary in any denomination to give it strength and efficiency. But at the same time no church can be very strong with an illiterate laity.

Paul says, "Without controversy great is the mystery of Godliness." Notwithstanding the gospel is so simple that the most ignorant may see beauty in it, yet there are questions so profound that the most cultivated minds never see in this life one half of the beauties in them. It is a mine, the metal of which commences near the surface; but the deeper you go the finer the quality. So in the gospel there are precious truths and blessings in reach of the most illiterate; and they often gather them up, and rejoice in them. But farther on the lines followed by cultivated minds are fields of brighter flowers, sweeter fruits, and greater blessings.

Things of equal qualities always

harmonize better than those of wide difference. And, in like manner, thought formed in educated minds, is more readily appreciated by educated hearers.

A minister may be so educated, that he may talk as simple as a child, reason as wisely as a philosopher, and speak as an orator, and yet fail to interest an illiterate congregation.

When the laity is educated, the need of an educated ministry will be seen, and demanded.

District Meetings.

There are several District Meetings to be held next week, and it is to be hoped that the ministers and delegates will attend and make them a grand success for good. The oftener the brethren and friends come together and touch elbows along the line of church work, the better they will love each other, provided they all have the spirit of the Master.

Each district is quite a little conference of itself. And, if the ministers and delegates would go, there would be, in every community where they are held, a good impression made for the church. But to appoint a meeting of this kind at a church off on the border like Salem Chapel, and have an attendance of one or two preachers and two or three delegates speaks in thunder tones against the church.

Brethren, let us have a move all along the lines this time to make the the meetings a success.

Wake Chapel Church.

Last Friday at 5:45 p. m found the editor of THE CHRISTIAN SUN, after a horse back ride of 18 miles, cold and tired at W. M. Ballentine's. This is just the home to cheer a cold, tired preacher. A nice fire, excellent supper, interesting conversation, and a good bed prepared one for a pleasant night's sleep.

Saturday morning was cold, *cold*. But when the time came, away we went to church. Owing to cold weather, sickness, lawsuits, frozen Christians, and other reasons too numerous to mention, the large house was not more than full of people. However, a short service was held, after which, the church was called in quarterly conference. The business was attended to harmoniously.

Saturday night was pleasantly spent with Rev. J. A. Jones and family. Here we always gather spiritual strength; for there seems to be a spiritual atmosphere around his house. Bro. Jones was off early Sunday to his appointment in Johnston county, where he is doing a good work.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

We feel much encouraged this week because the Corner looks as though somebody was at home. Why not try to have not less than three letters in every paper? If no more than that number write each week we would have an interesting Corner, but if we could have the whole page filled with bright little letters telling us what the writers are trying to do and many little Christian experiences, Bible questions and answers, how nice this would be for the encouragement of our little workers. May we all take fresh courage and press forward in our different spheres of usefulness, learning precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little, until the whole work of our lives is completed.

What a dreadful picture of shame and humiliation was the lesson we studied last Sunday, when the proud city of Samaria was to be destroyed for the drunkenness of the people. O how earnestly I hope the cousins are all temperance advocates! How different is the lesson for next Sunday where a good man prays to God. Does God answer his prayer? Does God answer prayer to-day? I would shout at the top of my voice, Yes! He is a loving father and his loving kindness is far beyond our understanding. It is our duty to try to teach those who are in sin that He is a just God and understands their wants and needs for better than they do themselves, and induce them to go to Him in prayer. Watch and pray.

Cordially yours,
UNCLE TANGLE.

BURLINGTON, N. C., Jan. 11, 1892.

DEAR UNCLE TANGLE:—As there were no letters in the Children's Corner last week, and being desirous of becoming one of the little cousins I have concluded to write one.

We had a merry Christmas here. We had an oyster supper and a nice treat in the way of oranges, bananas, apples, etc. All seemed to enjoy themselves exceedingly. Our church is being built as fast as the weather will permit. Some say we will have as fine a church, when completed as any in the Conference. We think a great deal of our pastor, he is a "peeler".

Will some of the little cousins answer, "who was the smallest man mentioned in the Bible?"

Your little niece,
MAMIE FONVILLE.

Mamie, we welcome you and hope you will be a constant writer for the Corner. I also hope you may be a great helper for you pastor if he is a "peeler".

PROVIDENCE, Va., Jan. 12, 1892.

DEAR UNCLE TANGLE:—I reckon you think I have had such a merry Christmas that I have forgotten you and the cousins, but I have not. I would have written before but all of the family have been sick. Uncle Barry has been to see us three times since we have been sick, and he is like a ray of sunshine coming in a sick room cheering every one. I hope you and the cousins have had a merry Christmas.

I hardly know how to answer Aunt J.'s question, but I will do the best I can, in some churches perhaps dancing, in others fashion. I don't know whether either of my answers are correct or not. It made me feel real sad when I read in the Sun that Miss Pattie Newman was going to leave the corner. She has been a faithful worker. I hardly know what we are going to do without her, but I hope we will get along all right. We will miss her letters so much they are so interesting. I will answer Ernest L. Beale's question: Herod killed Jesus the brother of John with a sword. I will also answer Nettie May Pipen's question. Three angels came to Abraham's tent in the heat of the day. Enclosed find one dime for the BAND. Love to all.

ALLIE GIBSON.

Allie, if the Cousins will wake up and let us hear from them occasionally we will not miss Pattie quite as much. Your answers to Aunt J.'s question are both good but we will wait and see what she says is the proper one. Write.

FRANKLIN, Va., Jan. 8, 1892.

DEAR UNCLE TANGLE:—The Christmas holidays have passed, the new year has come, and we have entered in the work of performing its many duties. When we think of the pleasures we received in the past year, (which has passed forever out of existence) and also the trials which God helped us in overcoming, we raise our hearts to Him in thankfulness that He has brought us safely through our temptations, and has forgiven our many sins, still permitting us to live to perform the many duties assigned to us; thus we hail the new year, and wish all a happy one. I will tell the cousins about our Missionary Society at Holland, for which I am treasurer and collector. The number of members is eighty, our meetings are very interesting, at which we have recitations, addresses, essays, reading, etc. Now I expect nearly all of the cousins belong to a Mis-

sionary Society. If they don't, they ought, because it is just grand to be engaged in such noble work for God, isn't it Uncle Tangle? I see no one has answered my questions yet, so according to my promise I will send the answers. The longest name in the Bible is in the 8th chapter of Isaiah, and the 21st verse of the 7th chapter of Ezra contains the alphabet. I am very sorry that Pattie Newman has withdrawn, we hate to give her up, but I am sure she will not forget us, and will please us with a letter occasionally. One dime for the Band enclosed. With best wishes

I remain

MYRTIE DAUGHTRY.

Myrtie, we are glad to know that you are actively engaged in work for the Master. May God bless the Missionary Societies that wonderful good may be done through them. Write often, and help us to keep the Corner.

Report.

Report of D. J. Bowden, Sunday school missionary and colporteur, for the quarter beginning Oct. 1st, and ending Dec. 31st:

No. of schools visited and addressed, 12; No. of schools organized, 1; additional visits, 6; libraries sold, 6; Family Bibles sold, 7; miscellaneous sales, \$20.00. Total value of literature sold, \$177.50.

The above will give only a partial idea of Bro. Bowden's work during the quarter. He has done much private visiting in the interest of the Sunday school, of which no report can be given. He has also distributed, gratuitously, some of our and other religious literature under the direction of the Conference. I can make no report of this as it is the work of the Conference and not of the Sunday school Convention.

Bro. Bowden has been well received and his work is much appreciated by our people.

N. G. NEWMAN,

Chairman of com.

Ilor, Va., Jan. 12th, 1892.

"The Kingdom Within You."

Reader, would you be "a child of a King," and be a subject, in the highest sense, of God's own kingdom? Then pray that Christ may rule and reign over you; strive earnestly to possess the spiritual blessings of the gospel; seek to subdue passion, envy, distrust and every unholy feeling and desire; and strive to make it more than your meat and drink to do the will of your heavenly Father. Thus shall you obey the gospel injunction, receive the wages of righteousness, and gather fruit to life eternal. May we all have the kingdom of God set up in our hearts, and

know, by a blessed experience that is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

D. E. MILLARD.

Portland, Mich., Jan. 2, 1892.

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BELLS, CHURCH SCHOOL, FIRE ALARM

We had the pleasure of spending Sunday night with Bro. L. H. Smith, one of the deacons of the church. Here again we had another pleasant home for the night. Bro. Smith lives so near the church, that all the preachers who have been to Wake Chapel know where his house is. Sister Smith seems to take great pleasure in fixing something good for a preacher to eat.

Dinner was taken Monday with Doctor Utley at Holly Spring. The doctor and his wife are always glad to see a preacher. They are ever ready to talk about the enterprises of the church they love so dearly.

About 6 p. m. we were glad to see again the face of her who has smiled us a welcome home so many times during 24 years of life's journey.

Suffolk Letter.

Years, like opportunities, when they pass away are gone forever. But new years and new opportunities still come to the living. So I come again to the readers of the CHRISTIAN SUN with words of congratulation for all who remain and try to serve Jesus. The curtains have been drawn together in many homes while bereaved ones sit in the silence of their own bereavement. If this world were the limit of human life, life would have no more brightness for many who have lost loved ones; but through the dark night, and the darker experience comes a stream of light that penetrates the heart with its comfort. This life is only a pilgrimage, and many have completed the journey. We shall meet them bye and bye. I may be permitted to write a few lines to the memory of one recently gone to glory. Mrs. Henry May, sister of Rev. J. W. Wellons, died at her home in Lynchburg last Monday morning, and her remains were interred in Willow Hill cemetery, Suffolk, on Tuesday afternoon, January 12th, 1892. She had been declining in health for many months, when seized by grip, and yielded peacefully to the "last enemy." Her brother, as well as her husband had been at her bedside for three weeks. In speaking to her brother of her prospects, she said that not a cloud intervened between her and her Savior. This was a volume in a sentence. It was a life in a moment. It was heaven on earth. The present and the future life kiss in such a scene, and God receives His child into his own bosom. The funeral service was conducted from the residence of her sister, Mrs. J. A. S. Wells, in Suffolk, where family and friends looked for the last time on the face so familiar and so precious to them. Close the coffin lid! Lower the casket beside her brother, the 1-

mented Dr. Wellons; hide from sight the mortal form of wife and sister! Moulder back to dust sweet form! But live on thou dear spirit! Live in memory green as the sweet spring flower! Live with Jesus and loved ones gone from earth's trials! Live on till we join thee in the land where there is no parting and no tears! The earth seems to get nearer to heaven as we land our loved ones on the eternal shores.

The weather the past week has been a condensed winter, and gripes (and there are many) have suffered more or less with a return of the influenza. It has been very bad in Suffolk this winter, but it is abating now with only a few new cases.

W. W. STALEY.

Jan. 18, 1892.

Elon College Notes.

In conversation with one of the students the other day, upon inquiry I learned much to my surprise, that he had during the past five months, spent nearly \$250. Turning to my books I found his necessary expenses to have been about \$100. Well, we all like to have our "spending" money, but this seems to me to be running the thing to seed. Whose fault? Are the teachers at Elon to be held responsible for money expended which "we know not whence cometh, nor whither goeth"? It seems to us not. The case mentioned above is not an uncommon one at Elon, nor at other schools, but this by no means justifies the act. If there is any virtue in extravagance, some economist or moralist must yet prove it. And is not this extravagance—the worthless expenditure of some two hundred a year? But, without going through a logical process of reasoning I wonder if it has never occurred to parents or guardians that they played a conspicuous part in this little game of expenditure in that money was furnished by them at the mere request of a school boy when no account as to what it is to be expended for is to be rendered. Of course a student wants some "pocket change," but he needs to be taught economy at the same time. Would it not be a very easy matter and require very little time for a student to carry a note book in his pocket and jot down all expenditures? Then the parent would at least have the satisfaction of knowing where the money furnished had gone and for what it was expended. As a lesson of economy and carefulness on the part of the student would this or a similar plan not prove beneficial? Be it understood however that these are mere suggestions and if parents think that it is best for their sons and daughter to be thus indulged, then they certainly cannot attach any blame to any

one else than themselves for this indulgence and expenditure.

When I was a boy—that is to say long years ago(?) I did like to see it snow and somehow or other I haven't outgrown that "liking" yet. The atmosphere is so cool and bracing, and then all nature looks so beautiful so clear and so pure in her mantle of white. And look with what grace of movement, and what tenderness of form those flakes meet and kiss mother earth as if silent messengers from the world above to this below. Stand and look at the falling snow; can you not hear the silent rustling of these tender, fragile forms as they quiver through mid-air and there joining hand in hand, spread, themselves in a carpet of white and glittering softness over hill and dale, palace and cottage, hovel and mansion alike. For a week now we have had a beautiful snow and at this writing the world around seems loth to give up her pure white decoration which glitters and glows in the dazzling sunlight "like a ribbon of silver upon a tissue of emerald" or a sparkling diamond cast upon a sea of purest gold." ("Shakespeare" !!)

Examinations over, the new students enrolled, another term begun, the regular quarterly reception in college chapel for the young folks—and the old ones too—on Friday evening, this is the news of the week as Elon with the additional items that, Dr. Herndon has been at home sick with la grippe (but is better now), Dr. Long preached at Bethlehem Sunday and Miss Lorena Long has returned from a pleasant trip to Virginia.

We were sorry indeed to hear of the burning of the SUN's press and type. You have our sympathy and best wishes.

J. O. A

Elon College, N. C., Jan. 18, 1892.

Eastern Virginia News.

DEAR BRO. CLEMENTS:—After an absence of more than ten years, I am again located on my native soil. It is ever a pleasure to come home, true I had the unique experience of leaving home to come home, for Raleigh had become home to me, and I loved it as such. Leaving Raleigh meant to me leaving many dear friends. As I parted with them on Dec. 30th, the heart grew so full that expression was difficult. God bless Raleigh and her citizens and may they ever be a God-fearing people.

As has been already stated in the SUN, I am living in Norfolk and serving the churches at Antioch, Berea (Norfolk Co.) and Providence. This is a fine field of usefulness for a minister of the gospel. If health and grace be given me, I hope to cultivate it for the glory of God in the salvation of the unconverted, the reclaiming of backsliders and the building up of God's servants. So far I have been able to do very little

work as a pastor. We are barely ready for house-keeping—for moving is a job that no one desires repeated very often. Then, too, we have had much sickness throughout this part of Virginia, and the weather is most unfavorable for public services, but in due time the sun will shine again and the Lord's work will move onward. What a splendid time is given us during these rainy days and long nights for both pastor and people to study carefully the Word of God. How few read the Word of God carefully and prayerfully! Not one in twenty of the professed followers of Christ is a careful reader of the Bible—what a pity, I had almost written it, what a shame. Brethren and sisters, let us wake up and read the Bible some every day—and much these rainy days and long nights. Read it carefully and prayerfully—take up the Sunday school lessons for the sake of system and study them. It will make a great difference in your religious experience. Try it.

Rev. C. J. Jones, D. D., has been feeble of late; in fact at one time he was quite ill. Last Sabbath I preached for him twice and the Wednesday night before I conducted his prayer meeting, at which service I had the pleasure of receiving three active and promising members into the fellowship of the Norfolk Christian church: one from the Presbyterian church, and one from the Episcopal church and one on profession of faith. The first two named were husband and wife and joined here that they might spend their religious life together in the same church. They chose this church as most nearly meeting the wishes of both.

Bro. Jesse F. West, of Waverly, Va., has recently been elected by the Virginia legislature Judge of the County Courts for Sussex and Greenville. He is a young man of talent and will no doubt make for himself a name worthy of his honored parentage.

Mr. W. N. Portlock, a brother of Bro. F. L. Portlock, who is so well known in the Eastern Virginia Conference, has also become by election in the Virginia legislature the Judge of Norfolk county. We are glad to see young men rise and we trust each of these may achieve eminent success. May they ever look to ONE who is higher and wiser and mightier than man to be their guide in the discharge of the many delicate duties and weighty responsibilities which these prominent positions will impose. To be a Judge among one's fellows is to carry a heavy responsibility.

I am sorry you sustained a loss in the melting of a part of your type in the recent fire. May the loss stimulate the brotherhood to make greater efforts to get up renewals and new subscribers to tide you over the extra expense of new type and keep you from real loss in the end.

With best wishes for the SUN's prosperity in this year of our Lord, 1892, and with much love for my many friends who compose the SUN family,

I am faithfully yours,
J. PRESSLEY BARRETT.

Norfolk, Va., Jan. 15, 1892.

Scriptural Grounds for Church Excommunication.

It has been said that "error is harmless if truth is left free to combat it." Supposing that this maxim is true the necessity of combatting error with the truth must be plain to all. It is in accordance with this view that I wish to present what I conceive to be a scriptural and consequently a truthful investigation of this subject, I refer to the theory that a "church has no right or authority to expel a member." And my purpose is to be guided in my investigation by the Bible as the true light, and unerring guide. See Matt. xviii. 15, 16, 17. If thy brother shall offend thee, go and tell him his fault between thee and him alone. If he shall hear then thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church let him be unto thee as a heathen man and a publican. John xv, 2 Every branch in me that beareth not fruit he taketh away. 1 Cor. v. 13 Therefore put away from among you that wicked person. Gal. v. 22. I would they were even cut off which trouble you. Rev. ii 14. But I have a few things against thee, because thou hast there them who hold the doctrine of Baalam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication. If the reader will take the trouble to read the scriptures in connection with the passages quoted above, much additional light will be gained, now it appears to me that to give these scriptures their most obvious and legitimate meaning that there cannot be a reasonable doubt that the church has the scriptural and divine right to exclude the unruly.

In the passage cited from Matt. when all the means have been tried and failed the order is, Let him be as a heathen man and a publican. The Bible reader knows very well that the Jews has no religious fellowship for heathens or publicans. In the quotation from John, the unfaithful branch is cut off, suggesting the idea of complete separation. In Corinthians the way is so plain that he who runs may read. Put away from among you that wicked person. In Gal. The language used is clear and explicit, I would they were cut off. It appears to me that Paul either desired that the troublesome member should be excluded, or if not excluded, sent to perdition, which latter I think few if any will believe for a moment.

In the quotation from Rev. the church was reproved not because all its members were immoral but because they did not exercise the right of ridding the church of the unworthy.

We may be told that to expel an individual from the church is a very serious matter, and so it is, and should be done only after all proper efforts had been made to restore the offender. We might say with equal propriety that to take human life is dreadful to contemplate, and yet the safety and peace of society demands that the fellow shall suffer the extreme penalty of the law as a just punishment of his crime and to deter others from committing similar offences. A man that is a heretic after the first and second admonition reject. Titus iii. 10.

I believe that the church of Christ is the grandest organization that ever has or ever will be found and to be a worthy member should be esteemed a privilege beyond all price. But if we study God's word we will see that the requirements of Christ and his apostles are that the church should be united, pure, and devout and the unfruitful and dead branches eliminated.

SOLOMON APPLE.

Frank Leslie's Popular Monthly
For February.

Richard J. Hinton's finely illustrated paper on the great Colorado Desert, and a delightful descriptive and reminiscent paper upon "Historic Haunts and Homes in New York," by "Felix Oldboy" (the late Colonel John F. Mines), are the leading features of Frank Leslie's Popular Monthly for February. This mid-winter number has an exceptionally brilliant list of contributors, including, besides the two already named, Rudyard Kipling, Mrs. E. M. De Leon, George O. Hurlbut, Douglas Sladen, Louis Engel, A. L. Rawson, David Ker, Etta W. Pierce, Lucy H. Hooper, Joel Benton, J. Carter Beard and Captain W. W. Webb. The range of timely subjects covered is wide, and the pictorial illustrations are of surpassing excellence.

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A Greater Privilege.

Sometimes we hear people say they wish they could have heard Jesus and His apostles preach. A great privilege, certainly. Who would not covet it? And yet did it ever occur to you that something better is granted to us? We have their discourses, in part at least, preserved to us to be read and pondered. If we had simply listened to them with the ear, their discourses, like others we have heard, would soon have vanished from our remembrance. Only an indistinct impression would be left behind. In a month probably we would not be able to quote a single truth. But in the Bible we have their sermons preserved. We can sit down with them. We can study them in the very forms of expressions in which they were uttered. Let us not neglect the privilege. Make the Bible a companion book. Live in it and let it live in you. Fill yourselves with its truth, and then go out in the world to give them expression in word and deed.—Selected.

Beware How Ye Walk.

Every man's thinking machine necessarily makes him walk close to great intellectual perils. It is a sad thing not to think. It is more awful to think. Emerson says: "Beware when God lets a thinker loose among men." I walked with a friend lately among electrical dynamos. One had to walk carefully. Beware how you touch this band or that wheel. It is death-charged. The dynamos were lighting the city. But walking among the wheels was to be in deadly jeopardy. Thinking lights the world. And yet the thinking machine deals out equally light and death; use the machine rightly, it will flood your path with light; use it wrongly, it is a thunderbolt to smite you. It will strike you stone-blind. When I see the skeptics sneer at a future life, I say to myself; "Poor fellows, God gave the dynamos to generate light to pierce through the grave. They have used them to make thunderbolts for their own destruction."—Ex.

Defeat and Victory.

That which to a Christian may seem a sad repulse or defeat may be God's plan for a victory. Paul was to see Rome, but when he entered that city a prisoner it looked as if the promise was a mockery, yet he soon found that coming to Rome was productive of grand results, and even in Caesar's household there were those who became "saints." Bunyan was imprisoned, and thus was prevented from preaching, but the best work

he ever did for Christ was while he was in Bedford jail. He might have evangelized for awhile, but no work he could have done in preaching would have had the world-wide influence that has come from the "Pilgrim's Progress." When Judson was rebuffed in British India, it seemed as if the door of usefulness might be closed; but forced, as it were, to go to Burmah, he lighted a golden lamp which has guided thousands to eternal life. Well it is if we, conscious of our own inability to judge what may be best, are willing to accept Divine appointments, and believe that what we know not now will hereafter be proved best for ourselves and the cause of God.—Selected.

Heaven Began.

It was said of an old Christian that heaven was in him before he was in heaven; that is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterwards. An old Scotchman was asked whether he ever expected to get to heaven? "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that there your portion is in the everlasting dwelling "Lay hold on eternal life." Get a hold of it now. It is a thing of the future, and it is a thing of the present; and even your part of it that is future can be, by faith, so realized and grasped, as to be actually enjoyed while you are yet here.—C. H. Spurgeon.

—A millionaire was saying to his confidential clerk the other day: "Now, I've arranged those papers for my wife and children all right, so that if I die—" "If you die" interrupted the secretary, "say when you die; there's no if about dying."

—The world is full of lion fighters, but nearly everybody will run from the hornet.

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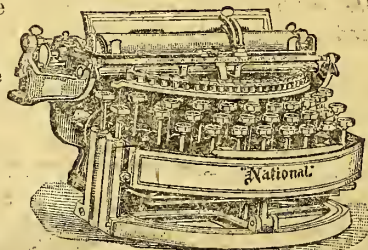
The addition of stenography and typewriting in the education of young people increases very materially their chances of making a livelihood.—W. T. Harris, U. S. Commissioner of Education.

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Luxurious Manner of Spending.

While there are comparatively few liberal givers there are a great many extravagant spenders of money. A writer in the *Missionary Review* gives some illustrations of the luxurious methods of spending of Christian congregations:—

“Leave out of the question now personal and family extravagance, and consider simply that of the church. We have, on inquiry, found repeated instances of congregations spending five times the amount on quartet choirs which they give to missions. Commenting on this fact, not long since, in a missionary address in a large city, and giving instances of the extravagant cost of artistic choirs, a gentleman said to us at the close: ‘You have understated it, sir; our church pays twenty-five hundred dollars per annum for a single singer.’ On further inquiry it appeared that the same church gave less than three hundred dollars that year for foreign missions. Upon a recent Easter Sunday it was estimated that the churches of New York expended one hundred thousand dollars on floral decorations for their sanctuaries. And all this in the face of a perishing world, with its thousand millions who have not yet heard the glad tidings that Christ is risen from the dead; and in sound of the cry which comes up from the fainting laborers on every missionary field for immediate reinforcements, and the reinforcements not sent for lack of money to support them.”

The death has lately been announced of one who indulged in unimpeccable giving; and who took a greater joy in giving than the many do in spending, or others in hoarding. We refer to the Rev. Vincent J. Stanton, for many years the rector of Halesworth, England. Mr. Stanton was in earlier life consular chaplain in China, and at one time he was publicly exhibited in the streets of Canton bound with chains. On his return to England he rendered good for evil by founding the Church Missionary Society's China mission by a gift of \$30,000, and he has been a frequent and most liberal but anonymous giver ever since. He simply signed himself “Less than the Least.” His wife was a near relative of the Earlham Gurneys, and a life long giver to and worker in the missionary cause. Their son is Canon V. H. Stanton, Ely Professor of Divinity at Cambridge.—*Southern Churchman*.

Why Not You?

Why should you, who are truly penitent and sorrowing over your sins, despond, far less despair? Did Christ save the thief, when his own hands

were nailed to the accursed tree? When dying himself, amid the agonies of the cross, with all God's billows and waves rolling over his head, did he hear and heed the cry of that poor wretch sinking at his side? And now, exalted to the right hand of God, seated on his Father's throne, with all power in earth and heaven, how confident we may be that he will hear the prayer of the penitent and the destitute, and save them who are ready to perish.

While the shadows of their crowns fall at our feet, the saints—among whom I see Job and Jonah, Moses and David, Peter and Thomas, the man who was a thief, and the woman who was a sinner—bend from their celestial thrones to hold up the arms of prayer. Hear what they say: If we found mercy to pardon, and grace to help us, if we washed away our sins in the fountain of Jesus' blood, if we were brought up from the deep pit and miry clay to sit on thrones, and wear blood bought crowns;—*Why not you?*

Reader, ponder the question—*Why not you?* “Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.”—*Southern Churchman*.

—Every duty we omit obscures some duty we should have known.—*Ruskin*.

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Died.

On Jan. 12th, 1892, WILLIAM K. MARTIN departed this life at his home in Franklin County, N. C., in his 83d year. He was born Nov. 8th 1809. He was twice married, first to Miss Sarah Yeargin, second to Miss Lucy Jones.

About thirty-two years ago he was converted and joined the Christian church, which he adorned to the last. About 1842 he was elected to the legislature in Franklin, and was continuously elected, against all opposition for about ten years. He was a grand-son of Nathaniel Macon, and a nephew of Governor Martin.

Naturally polite, he was a gentleman of the old school; kind to everybody, exceptionally so to his neighbors. His influence for good was unbounded and will live long. He leaves seven children and many friends to mourn his loss to the community. A suitable obituary will be prepared.

S. M. STONE.

[State Chronicle copy]

JOSEPH A. BISHOP, a useful and respected citizen of Sussex county, died at his home near Waverly, Va., Dec. 20th, 1891, aged 55 years, 5 months and 20 days. He was sick only about three days. His family and physician did not think his end was so near until just a few hours before he died. His death was a great shock to his family and community. As a citizen and neighbor he was eminently useful, for one of his means. He was ever active and useful in his church. Just before death, he expressed a willingness to die and a strong hope of peace and rest in the Spirit world. He leaves a wife, four children, one brother and a large number of relatives and friends. His funeral took place Dec. 21st, from his late residence, conducted by Rev. M. W. Butler, assisted by Rev. N. G. Newman and attended by a large number of friends. Sweet and solemn music was sung during the services. In his death the family has sustained a great loss, and the Christian church at Centerville one of her deacons and most liberal contributors. May the Father of all mercies bless and comfort the afflicted family, and lead them one by one at last to himself.

"Angels of life and death are His;
Without his leave they pass no threshold o'er;
Who then would wish or dare, believing this,
Against His messengers to shut the door"

"Jesus while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say—Thy will be done."

M. W. BUTLER.

Waverly, Va., Dec. 28, 1891.

I am sorry that I have to announce the death of Capt. Richard Copeland,

which took place this morning, Jan 5th, 1892. Truly a good man has gone home to be with Jesus and loved ones. He was born Dec. 12th, 1810. He was married to Miss Mary Turlington April 17th, 1834. March 5th, 1850, he was called upon to part with his beloved wife, which was very sad indeed; but he had evidence to believe that she was with Jesus, her dear Saviour. So amid the darkness there was light, and the sorrow there was joy. He was married the second time to Miss Martha Roberts, Nov. 21st, 1850. They lived happily together, until sometime in 1882 or '83 when it was discovered, that Sister Copeland's mind was impaired, and that it was necessary to send her to the Asylum. This was heart rending—one of the greatest trials of all his life, but he bore it with Christian fortitude, being resigned to his Master's will. This dear Christian woman and devoted wife past away from afflictions and sorrows to eternal joy June 6th, 1886. Capt. Richard Copeland gave his heart to God and made a public professions of the Lord Jesus, at Bethlehem Christian church, 1847 and united with the church in 1848. He was elected deacon and filled the office with credit to himself and honor to the Master's cause. The church has for seven years looked up to him as a father in Israel. The church has lost one of its best members. He was true and faithful, and no doubt, the Master met him this morning and said, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

His funeral will be preached tomorrow afternoon at Bethlehem church from the following text: "Let me die the death of the righteous and let my last end be like his." Num. 23: 10. May we all be true and faithful and we will meet this dear brother where there will be no more death.

H. H. B.

In Luck Certain.

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